Panchaniyaamaka Bhagawadruupa Chintana

An Exploration of the Fivefold Plenary Expansions in
Sri Vishnu Sahasranama

Sri Madhvacharya (Sri Anandateertha Bhagavatpadacharya) quotes the Chaturvedashikha in the Brahmasutra Bhashya (specifically under Adhikarana 3, Sutra 3.2.14, "arūpavad eva hi tatpradhānatvāt") to establish that the forms of Lord Vishnu are essentially one, though they are categorised by number and function.

The relevant shloka from the **Chaturvedashikha** quoted in the Bhashya is:

चतुर्व्यूहादिभिर्वाऽपि मत्स्याद्यैर्दशभिस्तथा ।

शतेन च तथा नाम्ना सहस्रेणापि वा विभुः ॥

अमितैरनन्तैर्वाऽपि रूपैर्नारायणः परः ।

सर्वत्रैकः परो देवः पूर्णानन्दैकविग्रहः ॥

caturvyūhādibhirvā'pi matsyādyairdaśabhistathā |
śatena ca tathā nāmnā sahasreṇāpi vā vibhuḥ ||
amitairanantairvā'pi rūpairnārāyaṇaḥ paraḥ |
sarvatraikaḥ paro devaḥ pūrṇānandaikavigrahaḥ ||

Sri Madhwacharya uses this text to show that despite the varying "counts" of forms, there is no difference in potency or essence between them:

- Chaturvyuhadibhirva (Vyuhas): Grouped into four primary forms (Vasudeva, Sankarshana, Pradyumna, Aniruddha).
- Matsyadyair-dashabhih (Ten forms): Grouped as the ten primary avatars such as Matsya, Kurma, etc.
- Shatena (Hundred forms): Grouped as the hundred forms such as Narayana (and others mentioned in the Shata-rupa texts).
- Sahasrena (Thousand forms): Grouped as the thousand forms such as Vishwa (as listed in the Vishnu Sahasranama).
- Amitaih (Amita forms): A very large number of forms such as Para.
- Anantairvapi (Infinite forms): Infinite forms such as Aja.

The shloka concludes with "sarvatraikaḥ paro devaḥ", meaning that in all these forms, the Supreme Lord remains one (single entity) and is the embodiment of Full Bliss (Purnananda-eka-vigraha). This supports Madhwacharya's doctrine that there is no bheda (difference) between the Lord and His various forms or between the forms themselves.

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In Sri Vishnu Sahasranama, Bhagawan Vishnu is extolled as Chaturaatma-Chaturvyuuhah-Chaturmuurthi (sloka # 82, 15)

Chaturaatma refers to Lord Vishnu's fourfold manifestations viz. Vaasudeva, Sankarshana, Pradyumna, Aniruddha for the purpose of creation, sustenance, dissolution and promulgation of divine spiritual knowledge.

Chaturvyuhah means the one who adopts fourfold or four-dimensional manifestations (vyuhas). To carry his activities and to regulate the cosmic order He assumes four forms as Vaasudeva, Sankarshana, Pradyumna, and Aniruddha.

Chaturmurthi: He is the one who is of four forms; Vaasudeva, Sankarshana, Pradhyumna and Aniruddha.

These four forms are considered as Vishnu tattva or plenary expansions of the Moola roopa of Sri ManNarayana (Para-Vasudeva) the primordial supreme God. Put together it is called Panchaniyaamaka Bhagawadruupa, five-fold strategic forms (Vyuuha roopa), supreme manifestations of Bhagawan Vishnu.

Narayana (Laxmi)	Vasudeva (Maaya)	Sankarshana (Jaya)	Pradyumna (Kruthi)	Aniruddha (Shanti)

Vyuha Forms are the strategic emanations (Vasudeva, Sankarshana, Pradyumna, Aniruddha) that manage the universe's creation, sustenance, and dissolution. The four Vyuuha forms represent four states of consciousness viz.

Vyuha-Vasudeva represents Turiya (the state beyond all states);

Sankarshana the Shushupti (dreamless sleep);

Pradyumna the Svapna (dream state) and

Aniruddha the Jagrat (wakeful state).

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The Vyuha concept appears to be ancient (Pancharatra) and much older than that of the Avatars and it is function oriented. Each Vyuha form has a designated position, specific aspects and defined functions. The Vyuha manifestations are actively associated with the processes of creation, evolution and maintenance of the world and the world-order. They also protect and guide the devotees on the path to salvation.

As per Tantrasara Sangraha, among the ChaturMurtis, Vasudeva is white in colour; Sankarshana is ruby red; Pradyumna is golden yellow; and Aniruddha is blue in colour.

In symbolism they are all Chaturbhuja (Chaturbhaahu); Vasudeva wielding Chakra, Shanka, Gada, Padma as weapons; Sankarshana wielding Chakra, Shanka, Hala, Musala; Pradyumna wielding Shanka, Chakra, Dhanus (Bow), Baana (arrow) and Aniruddha moorti wielding Chakra, Shanka, Khadga, Charma as weapons.

Vyuha concept is a major formation and the Chaturvimshati Kesavaadi roopaas (twenty-four forms) that emanated from it constitute the secondary formation Upavyuha or Vyuhaantara which literally means the one that is within the Vyuha.

ANIRUDDHAH (sloka # 20; 68) – [Naama #185, 638]

Niruddha means the one who is suppressed, held back, restrained, stopped; Aniruddha means the one who is unstoppable, unrestrained, the one who is invincible. He is aniruddho.apratirathaH (sloka # 68)

In a supreme sense, Aniruddha is an extension of Lord Vishnu... Vasudeva, Sankarshna, Pradhymana, Aniruddha; Aniruddha is one of the ChaturVimshati vyuuha roopas of Lord Vishnu.

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As a Primary Vyūha (Cosmic Office) in the context of the Panchaniyāmaka, Aniruddha is meditated upon as the lord of the Jagrat (waking) state and the sustainer (Sthiti) of the universe. He governs the Manas (mind) and is specifically linked to the blue color and the protection of the world-order.

aniruddhaḥ surānando govindo govidāṃ-patiḥ (sloka # 20) As an Individual Nāma (SVSN #185, #638), when the name Aniruddhaḥ appears in the Sahasranāma (e.g., in sloka 20: aniruddhaḥ surānando...), it is often interpreted etymologically as "He who cannot be obstructed" (na niruddhaḥ) by anyone. It highlights His absolute independence—Hari Sarvottamatva—meaning no power in the universe can block His will or His path.

Pouranically we come across the character of Aniruddha in Sri MadBhagavatham as the grandson of Lord Sri Krishna and son of Pradyumna. He was considered as a replica of Lord Sri Krishna (Aniruddha roopa Hari). Usha was his spouse and Vajra was his son.

In the very first sloka Sri Venkatesha Stothram (Brahmaanda Purana), Lord Venkateswara who is none other than Lord Sri ManNaaraayana is extolled as...

Venkatesho Vaasudevah Pradhyumno~mithavikaramah
Sankarshano~**anniruddhascha** Seshaadhripathireva Cha

PRADYUMNAH (sloka # 68 – Naama #640)

PrAdYumno~mitAviKramah...

In a supreme spiritual sense Pradyumna is the 3rd dimensional expansion of Lord Sri Hari's fourfold manifestation (Chaturvyuuha) Vaasudeva-Sankarshana-Pradyumna-Aniruddha.

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Pra means conspicuous; prominent; great; noticeable; and Dyumna means glory, strength, affluence. Pradyumna means the Supreme God, the one with great auspicious and infinite attributes glowing like Gold.

Sri Vishnu Sahasranaama Stothram extolls the Lord as "Pradyumno-amitavikramah" the one who is having immense and unrivaled powers. Pradyumna is the creative power of the supreme God Sri ManNarayana.

As a Primary Vyūha (Cosmic Office); Pradyumna is the lord of the Svapna (dream) state and the controller of Srushti (creation). He governs the Buddhi (intellect). In this administrative role, He is the "Illuminator" who brings forth the variety of the universe and governs the mental images within the dream state.

As an Individual Nāma, as a name in the stothram, Pradyumnaḥ refers to the one who possesses "Prakṛṣṭa Dyumna"—the most excellent and infinite wealth, light, or splendor. It signifies that He is the source of all prosperity and that His glory is incomparable and ever-shining.

Pouranically we come across the character of Pradyumna in Sri MadBhagavatham as son of Lord Sri Krishna and His prime consort Rukmini Devi.

SANKARSHANA (sloka #59 – Naama #552)

"SaNkarsHanoAchyUtah - Sankarshana is second in the line of four plenary expansions/dimensions of the primordial supreme God NaAraayana (Vaasudeva-Sankarshana-Pradyumna-Aniruddha);

Sa~n + KarsHana - Sa~n means plenty, good, together, complete, perfectly, efficiently effectively, competently etc and

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Karshana means drawing back, pulling off, withdraw, demolish, eliminate, reduce etc.

Sankarshana literally means... the one who has the power to destroy or annihilate,

the one who has the power to grasp/seize,

the one who has grahaka/akarshaka shakti.

Sankarshana has power to attract (aakarshana) as well as to repel.

In supreme spiritual sense Sankarshana is the destructive power of Lord Vishnu who alone has the strength, competency and capability to completely destroy the world at the time of deluge in a systematic manner using his power 'Sankarshana' and pull back all entities into Himself.

Sri Vishnu Sahasranaama Stothram extolls Lord Vishnu as "SankarshanoAchyutah" the one who grasps all the movable and immovable objects towards Him at the time of great deluge destroying them while He himself remaining composed and untainted as He is AchYuta.

At the time of great deluge (Pralaya), Sankarshana roopi Paramatma (Lord Vishnu) stands as Antaryaami in Sri Rudra Devaru and performs the task of destruction.

As a Primary Vyūha, Sankarṣaṇa is the lord of the Sushupti (deep sleep) state and the controller of Laya (dissolution). He governs the Ahankāra (ego) and is meditated upon as ruby-red, wielding the plow (*Hala*) and pestle (*Musala*) to "draw in" or dissolve the material elements back into the source.

As an Individual Nāma… a name in the stothram, *Sankarṣaṇaḥ* refers to the one who "attracts or draws everything towards Himself" during the final dissolution. It can also mean the one

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who "draws" the devotees out of the cycle of birth and death (*Samsāra*) toward liberation.

Vāsudevah (sloka# 36,74,76 – Naama #332,695,709)

As a Primary Vyūha, Vāsudeva is the lord of the Turīya (the fourth, transcendental) state and the grantor of Mukti (liberation). He governs the Chitta (pure consciousness). He is the supreme administrative form that transcends the three material states of waking, dreaming, and deep sleep.

As an Individual Nāma (SVSN #332, #695, #709), *Vāsudevaḥ* is interpreted as "Vāsanāt Vāsudevaḥ"—the one who dwells (*Vāsa*) in all beings and in whom all beings' dwell. It also refers to the "Son of Vasudeva" in the historical sense, but philosophically, it highlights His omnipresence and the fact that He covers the entire universe like a garment, yet remains untouched by its defects.

VaAsudeva is foremost among the plenary expansions/Vyuuha Roopa of Bhagawan Vishnu along with Sankarshana-Pradyumna-Aniruddha and one of the ChaturVimshati KesavaAdi vyuuha roopas of Hari Sarvottama.

These four forms are considered as Vishnu Tattva or plenary expansions of the Moola roopa of Bhagavantha SriManNarayana.

Vaasudeva is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

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vaasudevaashrayo martyo vaasudevaparaayaNaH |
sarvapaapa-vishuddhaatmaa yaati brahma sanaatanam ||

The one who seeks out Lord VaAsudeva with total devotion and takes shelter only in Him would get cleansed from all sins and with a mind thus purified ultimately attain salvation.

vaasanaad vaasudevasya vaasitaM te jagatrayam |
sarvabhuuta nivaaso asi vaasudeva namostu te ||

Sri Vedavyasaru says.... Salutations to the all-pervading supreme God Vasudeva because of whom all the three worlds have become possible-effective-operative-viable; who is indeed the refuge of all creatures.

Famous hymn **Om! Namo! Bhagavathe! Vaasudevaaya!** called Dwadasakshara (12 syllable) manthra dedicated to Lord VaAsudeva is known as Mukti-Kyvalya manthra.

"Manojavas-tiirthakaro vasuretaa vasupradah
Vasuprado vaasudevo vasur-vasumanaa havih" **(sloka # 74)**

Lord Vishnu the all-pervading supreme God is the in-dweller **Vasuh (**#104) existing as an inner activating mega spirit/force who dwells in each and every element of this universe and everything dwells in him, He is **VasumanaH** (#105)

He is **ManojavaH** (#690) the one who is faster and swifter than the mind and faster than the fastest.

He is the vital energy **Vasuretah** (#692) with golden lustre who is cause of origin of this universe.

He is **Vasuprada-Vasuprado** (#693, #694) the bestower of the best treasure in the universe viz. Moksha.

He is **Vasudeva** (Va+Su+Deva) - #695 the Supreme God of Knowledge (Gnaana), the one who is the creator (bring forth) of the world viz. Lord Vishnu the final/ultimate dwelling, the most coveted place.

In Bhagawadgita Vibhoothi Yoga Lord Sri Krishna says that among the descendants of Vrishni He is VaAsudeva **"vrshniinaam vasudevo'smi"** He is aptly called, as He is personification of the Supreme Godhead Vaasudeva.

Va + Asu + Deva = Aasu refers to Lord Vaayu (Vaayu Stuthi sloka # 14) - VaAsuDeva is Lord of Vaayu (Aasu DEva)

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Vasudeva also means the Lord of Vasus (Vasu Devatas).

priINayaaAmo vaAsudevaM
devataAmaNDalAkhaNDamaNDanaM...

Sri MadhvacharyaRu in his famous Dwadasa Stothra (8th canto) eulogizes the Supreme God and recommend to Propitiate Lord VaAsudeva who is the most precious jewel, "**SarvaDevasikhaamanih**" in the august gathering of Gods headed by Lord Brahma.

Vasu means excellent/Gem; VaAsudeva the Gem of a God who is solitary unique soul of outstanding excellence and the only Aatman that existed in the beginning.

Na vasudevabhaktaanaam-ashubham vidyate kvachit !
Janma-mrutyu-jaraa-vyaadhi-bhayam naivopajaayate !!

No ill-fate befalls on the devotees of the Supreme God Vaasudeva and they will never have fear from birth; death; old age and diseases;

Narayanaya Vidhmahe
Vasudevaya Dheemahe
Thanno Vishnu Prachodayat

Let us meditate on the supreme God NaArayana who dwells in all beings as VaAsudeva and the one who inspire us as Lord Vishnu.

In the very first sloka Sri Venkatesha Stothra (BraHmanda Purana), Lord Venkateswara is extolled as...

"Venkatesho VaAsudevah Pradhyumno~mithavikramah
Sankarshano~anNirudDhascha SeshaAdhripathireva Cha"

Venkateswara is the Panchaniyaamaka Bhagawadruupa of Lord Vishnu; (Narayana-Vaasudeva-Sankarshana-Pradyumna-Aniruddha)

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In the context of Pithru Yagna, JANARDHANA ruupi ParamaAtma (Lord Vishnu) is SraAddha Swami-Presiding Deity-Governing Lord-the Supreme God of SraAddHa, the one who exists in his moola roopas;'Pradyumna-Sankarshana-Vaasudeva as Antaryaami of Vasu-Rudra-Aadityas in Pitrus and as Aniruddha in Kartr.

The Supreme Being is called VASUDEVA (Surya Siddhantha).

NARAYANAH (sloka # 26 – Naama #245)

Narayana as Para-Vasudeva: In this supreme state, the Lord is viewed as the absolute, transcendental reality abiding in the highest realm, Paramapada or Vaikuntha.

Para Form represents His most supreme, transcendental being, often described as a "divine auspicious body" (Divya-mangala-vigraha) made of pure bliss.

From this Para-Vasudeva (Narayana) state, He expands into the Vyuha-Vasudeva. While they share the same name "Vasudeva," a distinction is sometimes made between the Para (transcendental) and the Vyuha (cosmic administrative) forms.

In this form, He is considered the "foundation of all" and the "Highest Light" (Parajyoti). Para Form (Narayana / Para-Vasudeva): The supreme, changeless source.

There is no difference in essence between Narayana and Para-Vasudeva; they are simply different names for the same Svatantra-tattva (Independent Reality) that remains one even while appearing as many.

Lord as the supreme Vashatkāraḥ regulates the life force through His strategic expansions, Vasudeva-Sankarshana-Pradyumna-Aniruddha.

'eko nārāyaṇaḥ Na dvitīyo'sti kaścit'

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there is only one NaAraAyana the Supreme God; Aadipurusha; there is no one superior to Him; He is second to none.

Lord Narayana is number ONE in the Universe. There is no other in any way whatsoever. He is **Adviteeya**.

He is Panchaniyamaka Bhagawadrupa (Aniruddha-Pradyumna-Sankarshana-Vasudeva-Narayana) the plenary expansions of Lord Vishnu the Hari Sarvottama the ever-green supreme God Vishnu.

He is unblemished and free from all sins; doshadoora;

nArAyaNAya paripUrNaguNArNavAya
vishvodayasthitilayonniyatipradAya |
j~nAnapradAya vibudhAsurasaukhyaduHkha
satkAraNAya vitatAya namo namaste ||

My repeated and pious Salutations to the Supreme God Naaraayana who is like an ocean of full and auspicious attributes, anantha kalyaana guna paripoorna;

who is cause of origin, sustenance; destruction and supreme guidance of the universe,

who is the giver of all knowledge, who is all pervading and who is the abiding cause of salvation to the Gods/Noble and damnation/sorrow to the Asuras/wicked.

He is **"SarVaLaksHanaLaksHanyaH"** (#360)

the one who has all auspicious features matchless and unparalleled in excellence; the one who is eulogized by Vedas; He is Ananta-Kalyana-Guna-Paripoorna.

He is the Paramatma, saakshaatt (per-se) SriManNarayana the MokshakaAraka, the one who destroys (Hari) the cycle of birth and death.

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"Moksham NaAraAyanaaddhichhett" Giving Moksha is the prerogative of Lord SriManNarayana the one and the only one to grant Moksha to the deserving.

He is Moksha Pradhatha, bestower of ultimate salvation to the deserving souls including Brahmaadi Devathas. He is the ultimate abode and most coveted place where every soul would be longing to go and stay eternally.

Narayana is a highly popular name by which the all-pervading Supreme God Vishnu is called. It is the primordial form (Moola Roopa) of Bhagavantha;

Several Puranas and Vedic scripts have extolled His qualities, merits, magnificence and supremacy.

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Nara + Yana = Narayana. Nara is generally referred to the mankind and Yana means the conveyance. Narayana means

the conveyance or the sole vehicle for the human beings to depend upon for their ultimate journey of salvation.

Aayana also means the direction and Naaraayana is the one who shows direction to the mankind towards the ultimate reality.

The word Naara is also associated with another meaning for water. NaAraAyana means the one whose abode is water. NaAraAyana according to this etymology is the one who moves (floats) in the infinite waters and is also the water itself, the one who lives in water.

Famous Ashtakshari (eight lettered) manthra **Om! Namo! Naaraayanaaya!** dedicated to Lord Narayana is Kyvalya (salvation) manthra without reciting of which even the Gaayathri manthra becomes ineffective. The story of Ajamila in Bhagavatha Purana extols the glory and power of the divine word "Narayana"

The very first sloka in MahaBharata starts with "Narayana" **"nArAyaNam namaskrutya naranchaiva narOttamam"** offering reverential obeisance to Lord Narayana the Supreme personality of God-Head who is the best among the super most beings Purushottama.

"KaAlascha Naaraayanah" - Time is arising out of Lord Narayana. He is Kaala Niyamaka, the governing lord and Presiding Deity of the eternal time. He is Niyamaka of the Universe - He is Sarva Niyaamaka.

NaAraAyana is the divine law maker and law giver. He is the great ruler; ordainer. He is the dispenser of fruits of action.

He is the ultimate truth and the ultimate divine power.

jaṅgamājaṅgamaṁ cedaṁ jagannārāyaṇōdbhavam

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Sages (Rushis), Pitrus, Devatas, Pancha Bhootas, great elements, livings things, non-living things, movable, immovable have all originated from the Supreme God, Hari Sarvottama - SriManNarayana;

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedaṁ jagannārāyaṇōdbhavam ||

This simple sloka from Sri Vishnu Sahasranama Stotram (Phala Sruthi) is an eye opener for those who don't believe, keep doubting about the cause, origin, existence of the universe and its elements;

He is **DhaAta - VidHaAta – DhaAturUttama** (sloka # 5)

Narayana is the great supporter (Dhata - #43) of the universe, the vital force and sustaining power of all beings;

He is the divine law maker and law giver. He is the great ruler; ordainer (VidHaAta – #44, #484). He is the dispenser of fruits of action.

He is the subtlest (Dhatu) without which no existence is ever possible. He is the substratum for the world, the one who is the support to the universe and the one who is the ultimate support - DhaAturUttama - #45.

He is the great nourisher and supporter of the Universe, the one who is **PUSHTI** the vital force and sustaining power of all beings

He is **"Eko Vishnu Mahadbhutah"**

the one and the only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere. Entire Universe comprising of living beings, non-living things etc. has emanated from NaAraayana the Supreme God;

"nārāyaṇād dvādaśādityā rudrā vasavas sarvāṇi ca chandāṃsi"

Dwadasa Aadityas', Ekaadasa Rudras', Ashta Vasus', Chandas... all have emanated from the Primordial Supreme God NARAYANA;

This is just a tiny example of the glory, significance and excellence of Lord Vishnu; the culmination of which Lord Sri Krishna explains in Bhagawadgita His mighty/multivarious (VIBHOOTI) manifestations in the form an exclusive chapter VIBHOOTI YOGA (10th Canto);

nārāyaṇāt prajāpatayaḥ prajāyante (Narayana Upanishad) - from Lord Nrayana emanate the PraJapatis the Divine Progenitors - Prajapathi means the one who procreates.

Always with Goddess Lakshmi Devi, He is LakshmiNarayana.

As antaryaami of Sun God (Surya) He is Savithru naamaka Narayana.

"Vanamaali gadee shaarngee shankhii chakrii cha nandakii Shrimannaaraayano vishnur-vaasudevo-abhirakshathu"

Lord Sri ManNarayana, the one who is adorned with a garland of forest flowers; who is symbolized holding the mace (Gada), Bow (Shanrga), Conch (Shankha), the Disk (Sudarshana Chakra) and a Sword called Nandaka who is known as Vishnu and VaAsudeva protect us and bestow happiness to one and all.

Sri Venkatesha Stothram (Brahmanda Purana) extolls Lord Srinivasa as **"Varaaho Vaamanaschaiva Naaraayana Adhokshajah"** the one who is beyond description, undefinable, inexplicable, immeasurable. It is impossible to pin-point, specify His roopa/appearance. He is Larger than the largest (Viswam) and smaller than the smallest conceivable;

SreE bHagavaAnuvaAcHa...

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aArtaa vishHaNNaaH shitHilaashcha bhiitaaH
ghoresHhu cha vyaAdhishhu varttamaAnaaH |
sa.nkiirtya naAraayaNa sHabda maatraM
viMukta duHkhaaH sukHino bhaVanti ||

Above sloka which forms part of Phala Stuti of Sri Vishnu Sahasranama Stothram where in the Supreme God Vishnu Himself is giving an assurance that,

Whenever one is Worried, Sad, Broken, Afraid, severely ill, Heard bad things; in all such cases, He (the Lord) will take care of those who recite/sing the divine name NARAYANA.

These transcendental expansions (supreme strategic forms) together form the complete worship of the Primordial Supreme God Vishnu who is **VashatkaraH** the one who is endowed with, possess in full, divine and auspicious qualities (Anantha kalyana guna paripoorna).

Anusandhana during Sandhyavandana transforms Praanayaama into a meditative offering to the Pancha-roopas, recognizing the Lord as the Supreme Vashatkarah who regulates the life force through His strategic expansions.

Thus, understanding these plenary expansions is the "master key" to unlocking the Vishnu Sahasranama. Without this context, the list of names can seem like a collection of different deities, but with it, the names reveal the systematic, multi-layered presence of the one Supreme Lord.

Hari Sarvottamatva (Supremacy of Hari): By recognizing that the Vyuhas, Avatars, and Upavyuhas are all identical in essence (Abheda), the devotee realizes that no matter which name is called, they are addressing the Sarvottama (Highest Being) who is independent and perfect.

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Guna-Paripurnatva (Fullness of Qualities): The Sahasranama becomes a map of His infinite attributes. Each name—whether it refers to a Vyuha like Vasudeva or an Avatar like Matsya—reminds the seeker that the Lord is Anantha Kalyana Guna Paripoorna (full of infinite auspicious qualities).

As the Chaturvedashikha shloka confirms, it is the same Narayana in every count. Knowing this turns the recitation of the Sahasranama from a simple chant into a deep Anusandhana (meditative realization) of the Lord's absolute sovereignty.

This systematic understanding—seeing every name not as a label, but as a window into a plenary expansion—is exactly what transforms ritual into Jnana (knowledge). It confirms that the Lord is not just a distant deity, but the active, infinite Vashatkāraḥ operating through every layer of the cosmos and our own consciousness.

To truly understand the essence of the Sahasranāma, one must realize that these are not different gods, but plenary expansions of the one Supreme Being. Each name represents a specific Guṇa (quality) or Kriyā (action) of the Lord while maintaining his full potency as Vashatkāraḥ. This "one-in-many" structure is the foundation of Anusandhāna, where chanting the names becomes a meditation on the Lord's omnipresence and his multi-dimensional role in the universe.

This complete Panchaniyāmaka understanding (including Narayana) allows a devotee to see the Lord as both the functional manager of the universe and the possessor of the very qualities—Splendor, Independence, Strength, and Pervasiveness—required to perform those roles.

Sri KrishnaArpanamastu
naham karta harih karta

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Appendix: Summary Notes

The Internal Map: Divine Forms & Human Consciousness

These forms are not just external deities; they represent the Lord's presence within our own psychological states:

Aniruddha (The Wakeful): Operates in the **Jagrat** (waking) state. He governs the **Manas** (mind) and provides the stability needed for daily life.

Pradyumna (The Dreamer): Operates in the **Svapna** (dream) state. He governs the **Buddhi** (intellect) and manages the world of thoughts and mental creativity.

Sankarshana (The Rester): Operates in the **Sushupti** (deep sleep) state. He governs the **Ahankara** (ego), pulling our energy inward for rejuvenation.

Vasudeva (The Transcendent): Operates in **Turiya** (the fourth state). He governs the **Chitta** (pure consciousness) and is the source of ultimate liberation.

We are never alone—the Divine is active in every layer of our being, from our busiest hour to our deepest sleep.

Visual Meditation (Dhyana)

When chanting the *Vishnu Sahasranama*, use these visual cues to focus your meditation:

Aniruddha: Blue color; holds Chakra, Shanka, Khadga (Sword), and Charma (Shield).

Pradyumna: Golden Yellow; holds Shanka, Chakra, Dhanus (Bow), and Baana (Arrow).

Sankarshana: Ruby Red; holds Chakra, Shanka, Hala (Plow), and Musala (Pestle).

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Vasudeva: White; holds the traditional Chakra, Shanka, Gada (Mace), and Padma (Lotus).

The "One-in-Many" Principle...

The central theme of this document is **Abheda** (non-difference). Whether one chants 10 names, 100 names, or 1,000, they are addressing the same **Purna-Ananda** (Full Bliss) entity. The variety of names exists only to help us appreciate the infinite ways the Lord protects and manages the universe.

Panchaniyāmaka At-A-Glance

Form	Color	State of Consciousness	Key Weapon/Symbol	Primary Role
Vasudeva	White	Turiya (Pure Bliss)	Chakra, Shanka, Gada, Padma	Bestower of Liberation (Mukti)
Sankarshana	Ruby Red	Sushupti (Deep Sleep)	Chakra, Shanka, Hala (Plow) & Musala (Pestle)	Controller of Ego & Dissolution
Pradyumna	Golden yellow	Svapna (Dream)	Shanka, Chakra, Dhanus (Bow) & Baana (Arrow)	Controller of Intellect & Creation
Aniruddha	Blue	Jagrat (Waking)	Shanka, Chakra, Khadga (Sword) Charma (Shield)	Sustainer of Mind & World Order
Narayana	—	Paramapada (Highest)	The All-Pervading	The Primordial Source of All

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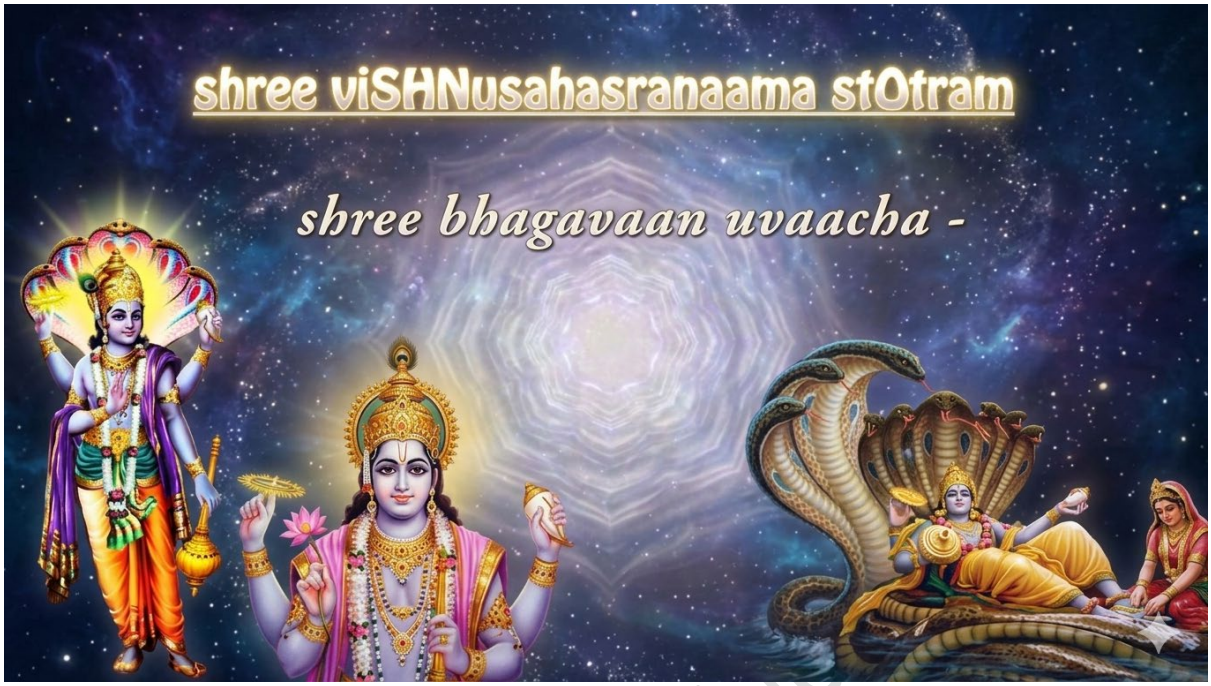

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